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EXTENSIONS OF REMARKS

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the Ministry of the Interior, a fact which cannot but reinforce the general apathy of the religious community.

In spite of the steady diminution of the Jewish community in Czechoslovakia, the authorities have never allowed it unhindered development. Not only did the State Security Service have its informer within the Council of Jews, but any genuine defense of Jewish interests or even an assertion of simple historical truth evoked regime reprisals.

Jewish religious life proper was a reflection of the situation sketched above, aggravated, of course, by the general atheistic stance of the regime, which "permits" churches more for optical than for substantial purposes, trying to use them for its own ends. Since Czechoslovakia's Chief Rabbi, Dr. Richard Feder, a person of authority, died at the age of 95 on 18 November 1970, there has been no successor in the top religious office. Thomas E. Salamon, who had been trained at the Budapest Rabbinical Seminary and was supposed to have taken over rabbinical duties in Czechoslovakia, remained in London after the invasion (Newsletter, February 1973). A study of the Czechoslovak Jewish monthly Vestnik Zidovskych Nabozenskych Obci v Ceskoslovensku shows that rudiments of Jewish religious life are still in existence in a number of Czech and Slovak towns, but this appears to be more out of tradition, habit, and the need for togetherness than out of genuine religious feeling, to say nothing of hope.

Under these circumstances, Jewish religious life in Czechoslovakia is doomed within a generation.

A MORAL BASIS FOR THE FREE ENTERPRISE SYSTEM

HON. W. HENSON MOORE

OF LOUISIANA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, April 28, 1976

Mr. MOORE. Mr. Speaker, I strongly believe that the free enterprise system is in great jeopardy in this country today. Never have I seen people so mistrustful of business, the right to make a profit, and even the existence of private enterprise. Some people believe the Government can do a better job of producing goods and services than private enterprise. Congress and the bureaucracy has far too often agreed by passing new laws and regulations with an ever-increasing stifling effect of the free enterprise system. The Government cannot produce, but can only take away from producers. The free enterprise system can and will provide all our people with the goods and services they need and want if it is allowed to exist.

Notwithstanding this economic factor, there is also a moral basis to allow a man to rise to the height of his talents and ambitions and to enjoy the fruits of his labors. A recent editorial appeared in the State Times newspaper in Baton Rouge, La., on Friday, April 16, 1976, which discusses seven important points establishing the moral basis for the free enterprise system. I believe this editorial is worthy of the attention of all of us:

MORAL BASIS

Throughout the world the system called free enterprise, which means capitalism, continues under heavy attack.

Much has been said and much written in defense of the system, but most of this

has dealt with the mechanical aspects and the material rewards which the system offers as compared with all other systems which have been tried—and proven dismal failures both for the individual and the societies in which they have been tried, with the notable exception of the brutal elite which controls the apparatus.

Considerable is being made these days about the moral aspects and the quality of our life, and this is especially so among the younger of us.

There is a moral basis for capitalism and it undergirds the system which has been so good to us materially. Robert LeFevre, noted lecturer and author, has propounded seven points on the subject. Paul A. Belknap, a highly successful industrialist, dwelt on all seven recently and noted that while the basic proposition is unprovable in the normal meaning of that word, grant the proposition and the rest follows in logical order.

First, each man has a right to live. This is unprovable but it is fully credible and the alternative is abolition of all government, religion and rules of conduct, allowing man to slaughter himself.

Second, a man has a right to try to sustain his life. This is, to be sure, an individual right the exercise of which may not impair the rights of others.

Third, a man has a right to the produce of his labors. This includes the right to obtain honestly by an exchange process (wages for work, for instance) the property he wants in any amount since he has the right to determine his own level for a satisfactory life.

Fourth, a man has a right to consume that which is his. Man is a converter of one thing into another, and he also is a destroyer. These actions are controlled in society by erecting boundaries. The boundary is the first restriction found necessary by man, so morals are related to property. Immorality begins at the point where trespassing on someone's property rights occurs. The boundary concept is a principle which cannot be compromised if full freedom and both personal and civic morality are to be maintained.

Fifth, man has a right not to consume. This means he has a right to save, a necessary action if a man is to sustain himself in the vintage years when he no longer is able to work.

Sixth, in this nation a man has a right to exercise all the personal liberties set forth for him in the Constitution; and the right to invest his property holdings, which may be the only way he can sustain himself in his old age.

Seventh and therefore, a man has a right to be a capitalist, the right to own property and be secure in its retention, and a right to the profits from his own investments. This right to own property and be secure in the ownership is the most basic of all the civil rights ever catalogued.

Given this sound, moral basis for capitalism, no apology is needed for it. No apology is needed for the great success it has brought to America. This land has earned this success and in the doing has set an example for the rest of the world.

SEWAGE, SLUDGE, AND "THE LIVING FILTER"

HON. WILLIAM S. MOORHEAD

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, April 28, 1976

Mr. MOORHEAD of Pennsylvania. Mr. Speaker, as chairman of the Conservation, Energy and Natural Resources Sub-

committee of the House Committee on Government Operations, I am well aware of the many problems which communities face on the treatment and disposal of sewage effluent and sludge.

Actually, these wastes may be a valuable resource to the Nation if they are utilized in that perspective. I invite the attention of my colleagues to an article which appeared in the May 1976 issue of Water Research in Action, which is published monthly at Texas A. & M. University:

THE LIVING FILTER

(By Claire H. Sink)

Before it all began, who would have predicted that grasses and trees would grow in a mound of coal mine refuse, or that crop and forest yields would increase dramatically with sewage effluent irrigation?

Yet such are the benefits of recycling the effluent through land application. Further, it recharges the groundwater supply and makes it possible to stop dumping wastewater into streams.

The Wastewater Renovation and Conservation Project was initiated at Pennsylvania State University by the Institute for Research on Land and Water Resources in 1962. It has provided many answers to many questions, but there is much left to investigate: 1) public health implications, 2) engineering aspects, 3) biological-hydrological considerations, 4) wildlife and animal environmental responses, 5) economics of land application systems, and 6) sludge application technologies.

The interdisciplinary research team consisting of agricultural, civil, and sanitary engineers, agronomists, foresters, geologists, ecologists, microbiologists, biochemists and zoologists has investigated the feasibility and environmental impacts of disposing treated municipal wastewater on the land through spray irrigation. From these investigations the "living filter concept" evolved and now is more-or-less synonymous with the idea of spray irrigation of municipal wastewater.

LIVING FILTER CONCEPT

Research was initiated because dilution of wastewater in streams and lakes is no longer satisfactory—partly because many wastes alter the balance of life in the stream or lake, and partly because the abundance of nutrients in the wastes causes excessive growth of aquatic weeds, affecting the aesthetic and recreational value of the body of water.

The need to find methods for disposal of wastes other than by emptying them into streams, lakes, and oceans; the desire to conserve the nutrients by growing useful vegetation rather than aquatic weeds; and the urgency of replenishing the groundwater supply by recharge of the renovated wastewater led to a consideration of the feasibility study.

Research results indicate that wastewater can be adequately renovated by the biosystem—soil, microorganisms, and vegetation—and become high quality water to be recharged to the ground water reservoir. A complex combination of natural processes occurs, including uptake of nutrients by plants, metabolic activity of microorganisms, physical and chemical phenomena, and dilution in groundwater. The living filter was able to remove 100 percent of the phosphorous initially present in the effluent. From 1963 through 1966, it was proved that spraying sewage effluent on the land will adequately purify wastewater before it trickles into the groundwater reservoir.

Crops, trees, and other vegetation irrigated with sewage effluent grew much faster than on nonirrigated control plots. Agronomy and forestry test areas have shown remarkable growth compared to adjacent areas. Yields of hay, for example, increased more than 300 percent over crops not receiving the effluent.